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superficial. But this was the price they paid for their contempt for specialization.

These synthetic tendencies of Romanticism are particularly evident in the French humanist epic, illustrated, for example, by Lamartine, Quinet and Hugo, and now recognized as one of the most characteristic productions of French Romanticism. Of this genre, not a word is said by Dr. Schenk, even though nearly a third of his book is devoted to the presentation of French Romantics.

The reason for the absence of a sufficiently wide and comprehensive view of Romanticism, for the lack of any attempt to stand above the period and survey it in its entirety, lies above all in the method followed by the author. Dr. Schenk's wide culture and linguistic competence are evident throughout the work, and there is scarcely any European literature which is not mentioned in the course of the study. Likewise, Dr. Schenk ranges freely, if erratically, through many branches of Romantic culture, speaking of subjects as wide apart as music and chess. But on the whole the work remains fragmentary. Apart from the first fifty pages, which contain an interesting and scholarly presentation of Romanticism as a reaction against eighteenth-century rationalism, the bulk of the work consists of chapters on Romantic themes, which are treated more or less in isolation and illustrated by a rapid sketch of the life and work of an important individual Romantic. The drawbacks to this method are numerous, as regards both Romantics and Romanticism.

First of all, the individuals chosen to illustrate particular themes are often presented so rapidly, and so exclusively from a single viewpoint, that a false impression is created—and it even occasionally happens that the real significance of a particular Romantic is completely misunderstood. In the case of Novalis, for example, who is presented as the "re-awaker" of a genuine Christian mysticism, no effort is made to understand the amazing complexity of Novalis's ideas, his blending of Alexandrian and medieval mysticism with modern idealism, and there is no mention even of his identification of Sophie von Kühn

with Christ, which is essential to his philosophical system. In the case of Lamennais, the omissions and misinterpretations are far more serious. The examination of Lamennais's *Essai sur l'indifférence en matière de religion* is quite inadequate, since this work contains far more than the "negative apologetic" that Dr. Schenk sees in it, the presentation of society without religion being only one of the *Essai's* arguments in favour of Christianity. Dr. Schenk says nothing of the very positive apologetic inherent in Lamennais's epistemology, in his defence of the *raison générale* or the *sens commun*, to which the last two volumes of the *Essai* are almost exclusively devoted. This serious omission leads Dr. Schenk to misunderstand the real significance of Lamennais's philosophy, and to deny quite erroneously the fundamental consistency of his thought. True, the contradictions may seem glaring, but throughout his career Lamennais's main preoccupations remained the same, and precisely in the "fundamental issue of faith", in which, according to Dr. Schenk, Lamennais was "most inconsistent". Lamennais did not, in fact, abandon the principle of his faith in order to become the champion of the People, for his democracy was always implicit in his epistemology, which placed the principle of authority in the collectivity, in mankind in general. At the time of the *Essai*, Lamennais believed that this voice of authority was expressed through the Church; but later on he saw that this was not so, and that consequently mankind must express its collective beliefs by other means.

On the other hand, Dr. Schenk's method is also detrimental to a general appreciation of Romanticism, for while failing to portray the uniqueness of the individual it does not succeed either in explaining what he had in common with his contemporaries. Whereas we cannot hope for an understanding of Romanticism except by perceiving such similarities, Dr. Schenk's method in fact emphasizes the differences between individuals or at least presents as unique in a particular individual what was characteristic of the Romantic era. Vigny's idealization of Salan, for

example, is mentioned without any suggestion that other Romantics held similar views, and even went further in this direction. Romantic themes are not generally more satisfactorily treated than individual Romantics. First of all, in dealing with major themes in separate chapters, Dr. Schenk tends to neglect the complex relationships between the different themes. Not only would the examination of such relationships be essential to a general work on Romanticism but also a major theme can often be fully understood only when set against other aspects of Romanticism. In his chapter on nationalism, for example, Dr. Schenk does not mention how this movement often went hand in hand with liberalism, an alliance certainly fostered by the ambiguity of the word *peuple*. In addition, it is scarcely possible that a major theme of Romanticism could be adequately illustrated by reference to the life and work of a single author, as Dr. Schenk attempts to do with Schlegel in his five-and-a-half-page chapter on *Emotional Christianity*.

It also happens that a theme is inadequately examined even though the life and work of a person taken to illustrate it contain important relevant material which Dr. Schenk should have mentioned. A case in point is the chapter on Romantic love and friendship. Although Dr. Schenk states that "Romantic men often possessed a feminine trait and that, conversely, Romantic women tended to become more masculine in their minds", nowhere does he even hint at homosexuality which, whether merely as an undeveloped tendency or as an actual practice, occupied a not unimportant place in the Romantic sensibility. Speaking of "the intensity of Romantic friendship", Dr. Schenk states: "When we perceive the correspondence of the first Romantic generation in England or Germany, we begin to wonder whether anyone living before that time could ever have experienced friendship with so much passion". Dr. Schenk does not mention, however, that in the sultry atmosphere of exalted male friendship in Germany, this "passion" frequently had unmistakably homosexual undertones, whether or not those who expressed it ever pre-

tended homosexuality. One thinks, for example, of certain passages in the correspondence of Jacobi with Richter, and of Wackenroder with Tieck. But what is particularly surprising is that Dr. Schenk should present George Sand as "the foremost spokesman, as well as practitioner of Romantic love", without mentioning her lesbianism.

What above all is indicative of the narrowness of Dr. Schenk's approach to his subject is the impression he sometimes gives of Romanticism as a sort of organized European club, with a strictly limited list of members among all the poets, scholars, novelists, historians and scientists of the early nineteenth century. Dr. Schenk just does not see how difficult it would be for any thinker of the period not to be a Romantic. Rather than attempting to discover what attitudes of mind certain thinkers had in common with their contemporaries—and it is surely only by such a synthetic approach that a common denominator could be found on which to establish the notion "Romantic"—Dr. Schenk is content to make such unqualified and meaningless statements as: "Hegel . . . did not, or not quite, belong to the Romantic movement"; "Maistre never belonged to the Romantic movement"; "True, in the first case, one 'decidedly anti-Romantic feature' of Hegel's thought is mentioned: his tendency 'to glorify the present as the fruitful moment or *kairos* given to his generation that it might consummate the work of earlier periods'. However, far from being anti-Romantic, this tendency characterized the thought of all those optimistic Romantics, such as Ballanche, Saint-Simon, Enfantin and Leroux, who accepted the idea of the progressive evolution of humanity and believed that the happy end could be hastened by a clear perception of the final goal, that in fact the present provided the glorious opportunity to consummate human evolution. The conception of the present

is a great palimpsestic work, and the belief that the millennium was at hand, was a commonplace Romantic thought. In any situation and his idealism merged spirit and matter could be located among the tendencies of the Romantic age. If, when excluding Hegel, "Romantic" is in the narrow and specialized sense of the word, it would at least have been useful to mention this—although of use of the word would be unusable in a work on European Romanticism. As for the statement of Maistre, quoted above, it is, as it is misleading. Not to mention his mysticism, his syncretism, his historical preoccupations, Maistre more than six pages in Schenk's work, and the life of a "converted" in the traditional even-ting sense and, at any rate until the time he got to Princeton, he seems to have had none of the usual religious doubts of the talented adolescent. The young Wilson revealed in this book is obviously talented and industrious and virtuous. (As a minor step to the Freudians, it may be pointed out that Wilson was candidly perplexed and upset by the claims of the flesh, but so far as one can judge from the papers printed here, in no abnormal way—indeed, there can be any abnormality in this field of human activity in modern terms.)

There is plenty of evidence here that the common charge made against Wilson that he had no close male friends is quite unjustified. He had them as a young man and as an old man, and many devoted friends revered him long after his death. Yet so serious a young man must have been in some ways a nuisance to less austere and morally rigorous college boys. Indeed, the Princeton revealed in the Wilson papers is very unlike the Princeton of Scott Fitzgerald.

A side of Wilson that has tended to be neglected is thrown into high relief in this first volume. Wilson was not only a devoted spectator of baseball, but also an active practitioner. More than that, he was a propagandist for American football.

BIRTH OF A NATION

TERENCE PRITTEE: *Israel: Miracle in the Desert*. 246pp. Pall Mall.

It is easy to write glowingly of Israel. Its achievement by faith and works in the short span of twenty years is unimaginable to those who have never been there. The miracle of Mr. Prittee's title has been wrought not merely by clever use of money or by inspired conquest of major odds but also by making the best of a thousand minor irritants such as living four to a room, eating unappetizing food and, in the scorching south, using water from a pipe that is never cold. The sum total of internal development is impressive whether one tells the story in statistics or by retelling personal experiences. As belated a gaudy journalist, Mr. Prittee does both.

He is thus able to set out every facet of a success story of (as one well-known Israeli says to him) "one-way traffic—on the road forward all the time", and yet to temper his narrative with accounts of some, at least, of the troubles that beset Israel's home-life. "You wouldn't shave me if you had a Yemini!" is a shout that reveals a class relationship between the ex-Oriental and the ex-European Jew that is not obliterated even by common service in the army. "They will work for you, and they will work for every, now and then I see a real glint of hatred in their eyes" discloses the strain of living with a large Arab minority that is cut off from its own kith and kin. Other encounters illustrate the tensions that are created between the strictly Orthodox Jew and the modern Sabbath-hiker, and the predilection for party bickering and splits that makes the Knesset more like the French Chamber than the British Parliament on which it is modelled. All such drawbacks and foibles are written about, however, as if they, just like the desert, will be conquered any minute now. Why is it that when an admirer of Israel ventures to utter a criticism he does so in the tone in which a parent explains that boys will be boys? The nation will never be seen to the round until this indulgence is dropped and someone says outright that Tiberias market needs a good clean or else will remain as dirty and untidy as down-town Palermo, and that catching the bus in Tel Aviv entails just as much push and shove as it does in Calcutta.

Mr. Prittee wrote before Israel's recent triumph and present testing of Israel.

The controversy roused by the publication of the now doubly poisonous Freud-Bullitt attack on Woodrow Wilson may lead to a new volume of the Wilson papers, and possibly the wrong kind of interest, in the publication of the first volume of the Wilson papers. There is in fact, very little in this volume to give much support to the Freud or Bullitt theses. We know which is no news, that Wilson was a devoted admirer of his father and a rather pompous way, and we know the habit of some irreverent of referring to their male parent in rather casual terms. We can see that Wilson was deeply influenced by his father's religious views. He was "converted" in the traditional even-ting sense and, at any rate until the time he got to Princeton, he seems to have had none of the usual religious doubts of the talented adolescent. The young Wilson revealed in this book is obviously talented and industrious and virtuous. (As a minor step to the Freudians, it may be pointed out that Wilson was candidly perplexed and upset by the claims of the flesh, but so far as one can judge from the papers printed here, in no abnormal way—indeed, there can be any abnormality in this field of human activity in modern terms.)

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which he innocently assumed was identical with English Rugby and defended against the then popular sport of soccer. There is an ingenious contrast here between the shoulder charge of soccer and the merally superior tackle of Rugby. In fact, Wilson was in many ways a typical son of the "College of New Jersey" in his devotion to sport, and a good deal of his college journalism was devoted to questions of athletic prowess. One crusade which Wilson ran, and in which he failed, was his attack on college rowing. He felt that for the number of people who took part in sport and the number of people who could see it, none of whom needed to pay to see it, rowing was a luxury that Princeton sporting funds could hardly afford. Football and baseball paid their way: rowing was a drain. He had, of course, a very good reason for taking this hostile line as Princeton had no proper place of water in which to row. Lake McCosh was not an adequate substitute for the Charles. The feeling that rowing costs too much is in evidence among Oxford and Cambridge non-rowing men, but Wilson had a better case than enemies of rowing had or have in Oxford, Cambridge, Yale or Cambridge (Mass.).

As in many other aspects of Wilson's life, coming events cast their shadows before them, for one of Wilson's best and bitterest jokes was provoked by the gift of money by Andrew Carnegie to create Lake Carnegie at Princeton and thus make it a rowing college. Since Wilson had asked for money for a library, he was not amused. "We asked him for bread and he gave us water" was the famous comment of the Princeton President.

The intellectual growth of Wilson is more interesting than his sporting side. From the time he began to think seriously about political and historical problems, he was an unrelenting Anglophile. Like many clever boys, he invented offices that he would have liked to fill in real life. He continually conferred on himself high rank in the fictitious government and conferred on himself several important titles. He made himself a duke, for example—but like other Americans he never got the system of English titles right and some of the combinations of titles he conferred on himself and on his

PRESIDENT ON THE COUCH

The Papers of Woodrow Wilson. Vol. 1. 1856-80. Edited by Arthur S. Link. 713pp. Princeton University Press. London: Oxford University Press. £6.

SHLOMO FREUD and WILLIAM C. BULLITT: *Thomas Woodrow Wilson: Twenty-eighth President of the U.S.A.* A Psychological study. 265pp. Weldenfeld and Nicolson. 36s.

various associates would horrify Sir Anthony Wagner. More serious is his infatuation with the English Constitution, as he read of it in the second edition of Bagehot. In a way, this infatuation was no bad thing, for, exaggerated as it was, it gave him a clue to the American political scene which he used with such precocious mastery in his first and best book, *Congressional Government*. But some of his judgments on his reading are curiously naive. He took Green's *History of the English People* much too seriously, and believed firmly in the mythical Anglo-Saxon constitution which Green expounded. In other ways, Wilson's judgment surprises the modern reader. The parallel between Pym and Bismarck is startling, and one cannot help thinking that his admiration for Bismarck was due to the *Kulturkampf* which was, after all, an assault on Rome. There was in Thomas Woodrow Wilson a remote kinship, or so he thought, with the Woodrow who, as librarian of Glasgow University in the late seventeenth century, wrote the history of the Covenant. But an unpublished essay on French politics shows unsuspected acuteness in dealing with a political society of which he knew nothing at first hand and in which his reading cannot have been very extensive.

The young Woodrow Wilson was a Democrat but hardly a democrat. He objected to universal suffrage. He had Hamilton's ideas about federal power, although they were combined with some Confederate feelings. He admired Carlyle excessively and in a revealing way. It took him a long time to come to the point of view that Alexander Hamilton was a great man, but not a great American. But it is surprising that he devoted a son of Princeton as the young Wilson should have ignored so completely the role of James Madison.

The editing of this new series is up to the standard of the other great Princeton series, the Jefferson papers. It could, however, be suggested that the reader should be told that the author of the attack on Macaulay which irritated Wilson so much was Leslie Stephen; that the Mill mentioned is James and not John Stuart; that he should be reminded that Sir Archibald Alison was not English, and that his High Tory history

(which had more merits than Wilson allowed for) showed the *praefectum ingenium* of Scott which Wilson himself was later to reveal. And Joseph Story was never Chief Justice of the United States. (A poor index does not help the reader to disentangle these names.)

Some of Wilson's lack of physical robustness is revealed in the possibly excessively solicitous letters of his adoring mother. And the innocent comparison between the damage that Sherman did to Columbia, South Carolina, with the storming of Magdeburg by Tilly demonstrates an attitude still not dead in Columbia, even more than halfway through this century of horrors. If nothing else, we learn here how much of history Woodrow Wilson had to unlearn before he could adjust himself to the twentieth-century American scene.

As has been suggested, the Freud-Bullitt *Thomas Woodrow Wilson* is an odd work, very unlike in its methods the scholarly caution and exactness of the *Papers*. If they had been available to Bullitt (Freud may be left out of it, they might have forced him to modify some of his rash and tendentious assertions. But as Professor Link has shown in his masterly destruction of the book (and the thesis) in *Harper's Magazine*, Bullitt did not make a serious study even of the archival materials that were available to him. The result has been a practical unanimity of condemnation that has had few parallels in recent historical controversy.

It has been attacked by psychoanalysts as a slander on Freud. The only exception that has come this reviewer's way was an article by a Hungarian psychologist in *The National Review* that suggested more indignation over the fate of the lands of the Apostolic Crown of St. Stephen than any serious assessment of the success of this "psychological study". Oddly enough, the same number of this organ of "the intelligent Right" contained an overwhelmingly convincing attack on it.

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COUNTRY ON THE RACK

D. K. ADAMS: *America in the Twentieth Century*. A Study of the United States since 1917. 264pp. Cambridge University Press. 30s. (Paperback, 15s.).

The United States plays such a role in the world today that a clear and scholarly account of its recent history is to be welcomed. At a level of *mythology vulgarisation*, Mr. Adams has provided such an account which will be useful in sixth forms and helpful and even entertaining for the common reader. It will not, however, be of much help to the more sophisticated reader for Mr. Adams does not seem to be a very sophisticated writer. His bibliographies show the level he has aimed at and attained, but in some cases he could have aimed a little higher with better results.

Perhaps Mr. Adams has been too ambitious. His subtitle suggests something more than a political and economic narrative with a slightly eccentric chronological design. Cultural sections are inserted but there is no visible attempt to penetrate below the surface and such judgments as are given are part of the conventional wisdom.

The political narrative is clear and, in general, accurate, but Mr. Adams never strays far from the *table d'hôte*. The table may be true but is often unpalatable. We really do not know for certain that Wilson's famous appeal for a Democratic Congress in 1918 was counter-productive. It is not true that in 1944 Roosevelt "wanted" Henry Wallace to have a second term as Vice-President. For various reasons, he had decided that Wallace was no longer "available". But it is true that the faithful in Chicago had not got the message. Again, although Professor D. F. Fleming's book on the cold war is in the bibliography, there is no dis-

cession of its ties and there is no mention of the bold theory of Dr. Gar Alperowitz that the atom bomb was dropped to intimidate the Russians, not the Japanese. The judgments on personalities are equally conventional. Wilson is rather harshly treated but so one would find out from this book why so many friends of General Marshall found it hard to forgive General Eisenhower's behaviour in the campaign of 1952 and no reader who has no other source of information will understand what the Dixon-Yates row was about. Equally the reason for President Kennedy's anger at the action of Mr. Roger Blough of United States Steel is not made plain. And in a rather naive account of the social life of the 1920s no attention is paid to the backwardness of American life. After all, tea dances (to which Mr. Adams gives a rather odd attention) had been criticized by M. de Charlus before the First World War. There are minor slips in detail, e.g., Minnesota for West Virginia or Wisconsin and O'Connor for the notorious Bill Connor of Birmingham, Alabama. But as a straight historical narrative this book can be recommended. If it does not live up to its claim to be a study.

Mercur de France, Paris, have published a book of essays in memory of Georges Duhamel 1884-1966 (178pp, 15.40fr.). The "Mémoires" in it have been written by, among others, François Mauriac, André Maurois, Maurice Genevoix and Jules Romains, and there is a letter from General de Gaulle to the author's widow.

possibility of an analysis of a dead historical figure. What is left? There may be, there probably is, some genuine Freud in this allegedly joint work, but there is little evidence of Freud's snick and plenty of evidence of Bullitt's bread.

Bullitt was a highly temperamental and changeable "fugitive from the Pennsylvania Main Line" which, for him, had been a good deal of chain gang. Believing devoutly in Woodrow Wilson, he was, he thought, infamously betrayed when Wilson refused to take seriously the peace overtures made by Lenin in Bullitt in the spring of 1919. As this alleged offer meant that Lenin was willing to settle for undisputed rule of only old Muscovy, Wilson, if he had bothered to think about Bullitt's message, might have been excused scepticism. (Later, when sent as first American ambassador to the Soviet Union by Franklin D. Roosevelt, Bullitt was a victim of another *déception d'homme*.) *Huc ille tenebatur*.

The detailed analysis of Wilson's personality, largely based on non-existent "facts" (as Professor Link has shown), hardly needs further examination and refutation, but one oddity of Bullitt's manner has been ignored. He continually talks of "Lollards" as explaining one of the many things wrong with Wilson. Wilson's ancestry was purely Scots (via Ulster). It is possible, but extremely unlikely, that Bullitt was referring to an obscure fifteenth-century Scottish sect known as "the Lollards of Kyle". More likely, he was simply using a naive term of snobbish abuse, writing as naively as Keynes did in treating Wilson as a "nonconformist", although possibly with more excuse for Bullitt, unlike Keynes, was not himself of recent Dissenting origin. If any one ever wants to write a life of that odd but in some ways representative figure of the American "entre-deux guerres", this book will be useful. It has no other apparent use.

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